

History
of the
First Presbyterian Church
of
Cranford, N. J.

1851

1901

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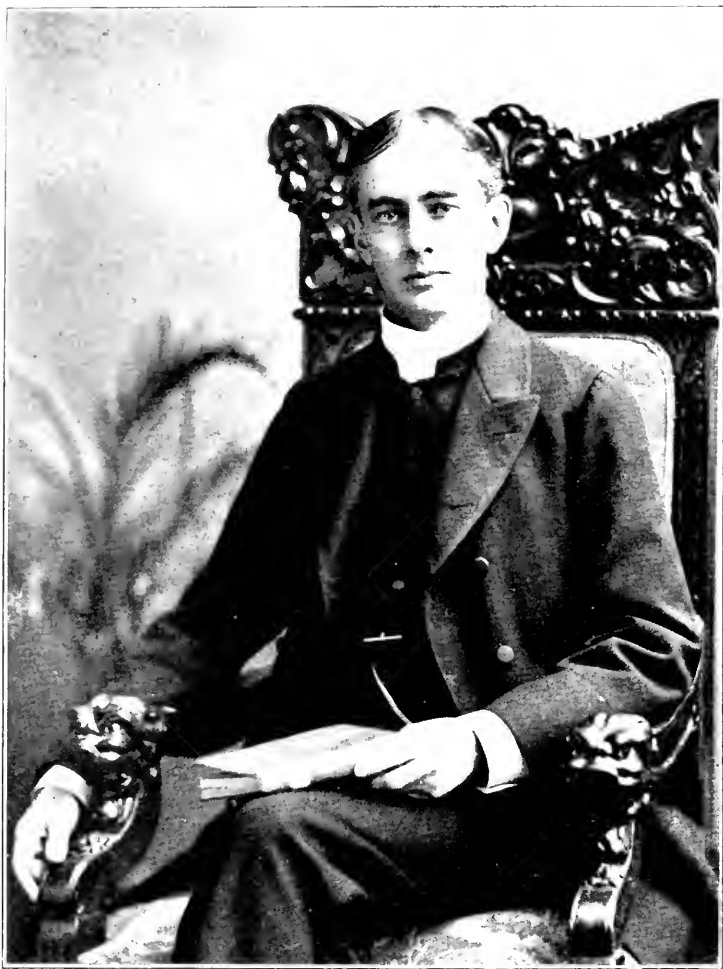
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First Presbyterian Church of
Cranford, N.J.





REV. GEORGE FRANCIS GREENE

THE FIRST PRESBYTERIAN CHURCH

OF

CRANFORD, N. J.

A BRIEF HISTORY OF ITS FIRST HALF CENTURY

BY

GEORGE FRANCIS GREENE

Minister of the Church



*Issued in Connection with the Celebration of the Church's
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THE AUTHOR AFFECTIONATELY DEDICATES THIS
BOOK TO THE PEOPLE OF THE PARISH
IN WHICH HE MINISTERS.

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ANNIVERSARY HYMN.

1. Our fervent thanks to Thee, O Lord,
We give this day, with one accord—
In joyous psalm our voice we raise,
In faith and love to sing Thy praise.
2. Thine is the thought beneath each plan
To make Thy Message known to man.
With Thee is all true work begun;
From Thee the crown for vict'ries won.
3. They better build than they can know
Who build for Christ, and fear no foe;
Bethels they shape that shall endure,
Whose faith is firm, whose hope is sure.
4. Their thought with each new age revives—
They vanish, but their work survives;
While stones once mute tell of their worth
To children of a later birth.
5. Most gracious, great, and holy God,
Lead us in paths our fathers trod;
Help us to build on that great Stone
They set—true Corner, Christ alone !
6. On this our Zion's natal day
Pour out Thy Spirit, Lord, we pray.
And Thine be glory, and the power,—
Thou Three-in-One,—in this glad hour.

HISTORY OF THE FIRST PRESBYTERIAN CHURCH.

I.

THE FIRST EIGHTEEN YEARS.

Not in pulling down, but in building up, does man find pure joy.—*Goethe*.

IN 1851 Cranford—then known as Craneville—was a tiny hamlet, and the space now covered with pretty suburban villas was principally marked by groves, meadows, and orchards. The river with its crooked course, and the old mill near the present Union Avenue, gave picturesqueness to the locality, but probably few of the residents of that day dreamed of the changes that the following half-century was to witness. Those whose memories extended backward a few years were able to recall the time when the stagecoach or farmer's wagon was the only means of visiting the adjacent cities. The railroad was a recent feature, and the day of giant locomotives and hourly trains to the metropolis had not dawned. Travelers to New York were required to take a ferry at Elizabethport, the

eastern terminus of the road, for their destination. The place was strictly a rural community.

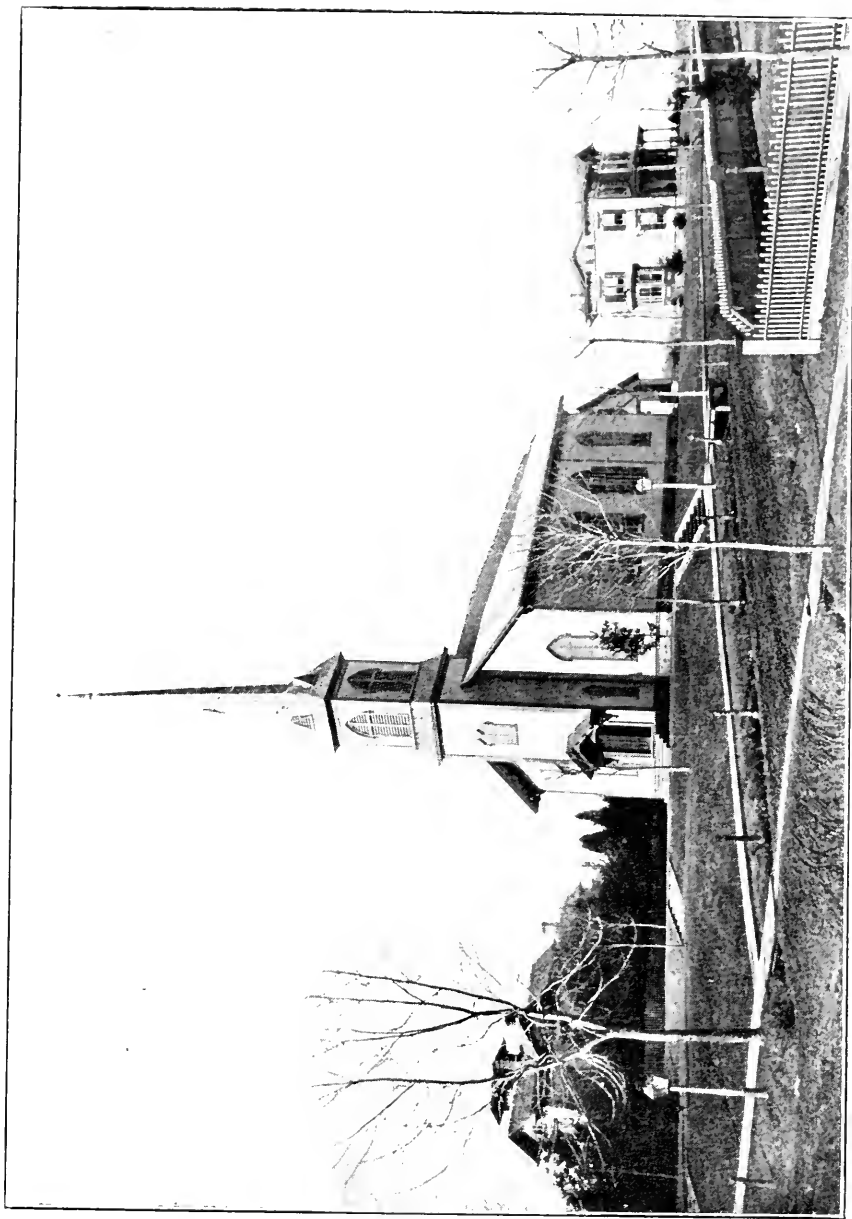
But our chief concern is in the origin of the Presbyterian Church of the town, and the sources of that event of fifty years ago are to be traced through a period prior to that date. There are those still living who remember the old schoolhouse which stood for many years on the corner of the present Union Avenue and the old Westfield Road—not far from the present residence of Mr. John C. Denman. For more than a century a schoolhouse stood on that spot. The late Mrs. John E. Matthews of Newark, who was born in the Denman homestead, but a stone's throw away from the site, possessed records showing that a schoolhouse stood there prior to the Revolution. This ancient building was succeeded by a second, and that in turn by a third, all on the same corner; and in all of them religious services were held from time to time on the Sabbath. Once the eccentric though renowned Methodist itinerant, Lorenzo Dow,—it was about 1820,—passed through the place and preached in the schoolhouse. But the schoolhouse with which we are concerned was the third and last of the series we have mentioned. In that little building our Church had its birth. There, from 1832 until 1851, a Sunday School met weekly; its principal superintendents during that period being in succession Andrew H. Clark, Isaac Miller, Josiah Crane, Patrick Clark, Isaac H. Pierson, and S. W. Thompson. Occasionally on the

Sabbath a preaching service would be held in connection with the Sabbath School, conducted by the pastor of some neighboring church.

On the 24th of January, 1850, an agreement was entered into by fifty persons, under the leadership of Josiah Crane, to build a house of public worship in Craneville, various sums of money being pledged for the work. A public meeting followed, July 6, 1850, at the house of John C. Denman, at which nine persons were present; John C. Denman in the chair, and John E. Matthews secretary. A second meeting occurred in the schoolhouse, July 13 following, when a building committee of the following members was appointed: David Miller, John G. Crane, Jacob Miller, Jr., Josiah Crane, and S. W. Thompson. The work of building was prosecuted with promptness and energy, and on March 3, 1851, the little congregation met for the first time in the new church. Though the seating capacity of the new building was not over eighty or one hundred, there was doubtless great pride felt in it by the builders. The comfort and joy of the birds do not depend always upon the size of their nest!

While the dedication of the first church edifice took place a few months earlier, the Church was not completely organized until June 26, 1851. With strict accuracy that was the birthday of the First Presbyterian Church of Cranford. The original title of the Church was "The First Presbyterian Church of Craneville, Essex County, N. J." After

the name of the village was changed to Cranford, in 1869, the Church assumed its present title. On the day mentioned, at 10.30 A. M., the first meeting of the Session of the new church was held, the Rev. Samuel H. Coxe, D. D., then pastor of the First Presbyterian Church of Brooklyn, being moderator, on invitation. The organization of the Church was then effected, under the direction of a commission of the Presbytery of Brooklyn ("New School"), consisting of the Rev. Samuel T. Spear, chairman; Rev. S. H. Coxe, D. D.; and Messrs. Nathan Lane and A. B. Conger. The following were elected ruling elders: Samuel W. Thompson, Josiah Crane, and William Crane. John G. Crane and David Miller were elected deacons. These were elected trustees: John Miller, president; Josiah Crane, Jr., secretary; David Miller, Jr.; John Dunham, John G. Crane, Jacob Miller, Jr., and Moses T. Crane. The following twenty-two persons composed the membership of the new Church, all received by letter from the Presbyterian Church of Westfield: Mr. and Mrs. Samuel W. Thompson, Mr. and Mrs. Josiah Crane, Mr. and Mrs. William Crane, Mr. and Mrs. Josiah Crane, Jr.; Mr. and Mrs. John G. Crane, Mr. and Mrs. David Miller, Mrs. G. Baker, Mrs. John R. Miller, Miss Arianna Thompson, Miss Sophia C. Thompson, John Miller, Simeon Frazee, Mrs. Francis Pease, Charles Clark, Mr. and Mrs. Otis Woodruff. Of these original members not one is now connected with the Church.



THE SECOND EDIFICE IN 1876

The modest little church edifice dedicated in the spring of 1851 stood in the center of what is now Alden Street, midway between Union Avenue and North Avenue. It was occupied for church services and Sunday School from 1851 until the erection of the second edifice, in 1868. Subsequently the original building was moved to the rear of the second edifice, where it continued to be used as a chapel. Later two wings were added to it. It was replaced by the new chapel in 1888. A relic of this original building—and it is about the only part of it that has survived several enlargements and repairs—is the window that adjoins the north entrance to the chapel.

The first step toward the building of the second house of worship was the adoption of a resolution by the Session, in favor of a new church, January 12, 1867. The land for the beautiful site on which our church is happily located was purchased in 1868 from John Grant Crane. On the 17th of August of that year the corner stone of the new building was laid with appropriate ceremonies. The service of dedication was held in the church, May 25, 1869, the sermon of the occasion being preached by the Rev. James P. Wilson, D. D., of Newark. The cost of the building, exclusive of the organ, was about \$13,000. The organ was paid for by private subscriptions secured through the enterprise of our fellow-townsmen, Mr. Alden B. Bigelow. It was built in the spring of 1869 at a cost of about \$1600, and was first used at the dedi-

cation of the church. The bell was a gift of Josiah Crane. Its cost was \$576. It was first placed in a bell-tower built for the purpose, on the southeast side of the old church grounds, in 1868. The following year it was placed in the tower of the church. It now hangs in the church-spire of the third edifice, and it has thus served to remind the community of the hour of worship for thirty-three years.

These were the pastors or stated supplies of the Church from 1851 to 1868, in the order of their settlement: A. H. Lilly, Thomas S. Brittan, William R. Durnett, William Whittaker, Hollis Read, Samuel Murdock, A. H. Sloat.

The first manse of the Church was built in 1859, at a cost of about \$2000. It was situated directly east of the first church edifice. It was afterward sold; and the present manse was built in 1871, at a cost of \$4600.

II.

1869 TO 1893.

I sigh not over vanished years,
But watch the years that hasten by.
Look, how they come !

—*Bryant.*

THE history of the Church, from the date of the dedication of the second house of worship until that of the demolition of that building to give place to the present structure, must be sketched briefly. During this period the town gradually came to assume the aspect of a suburban community. As the surrounding population increased the Church steadily grew in strength and importance. The builders of 1869 could hardly have dreamed that in less than a quarter of a century the congregation would outgrow the church home they were providing.

In 1869 a debt of about \$7500 rested upon the Church. The indebtedness was gradually reduced until it stood at about \$1900 in 1888. In that year it was increased to \$4400 by the erection of a new chapel. On the morning of Sunday, February 9, 1890, the entire amount of the debt was subscribed by the congregation; and one year later, for the first time in the Church's history, the

congregation was entirely out of debt. That Sabbath morning in February, 1890, was a day long to be remembered by all who were present, and who contributed to the joy it brought to the Church. It marked a step forward in the Church's temporal and spiritual growth. And although a new burden of debt was soon afterward assumed, the inspiration of that day was destined to be invaluable. It made our new church possible. It taught the congregation the art of debt-paying. It gave our membership self-respect, self-reliance, and courage.

It has been remarked that the first edifice began to be used solely as a chapel on the completion of the second edifice in 1869. In 1870 it was removed to the rear of the church. In 1873 it was enlarged. In 1888, to meet the growing demands of the Sunday School and Church a new chapel was built upon the site of the old, at a cost of \$2700. It was dedicated January 27, 1889. Strictly speaking this was an enlargement of the old chapel, though in the process only a small portion of the old building was left to be incorporated in the new. To complete the history of our chapel it is to be noted that at a cost of about \$2000 it was again enlarged in the autumn of 1894, and its façade conformed to the architecture of the new church.

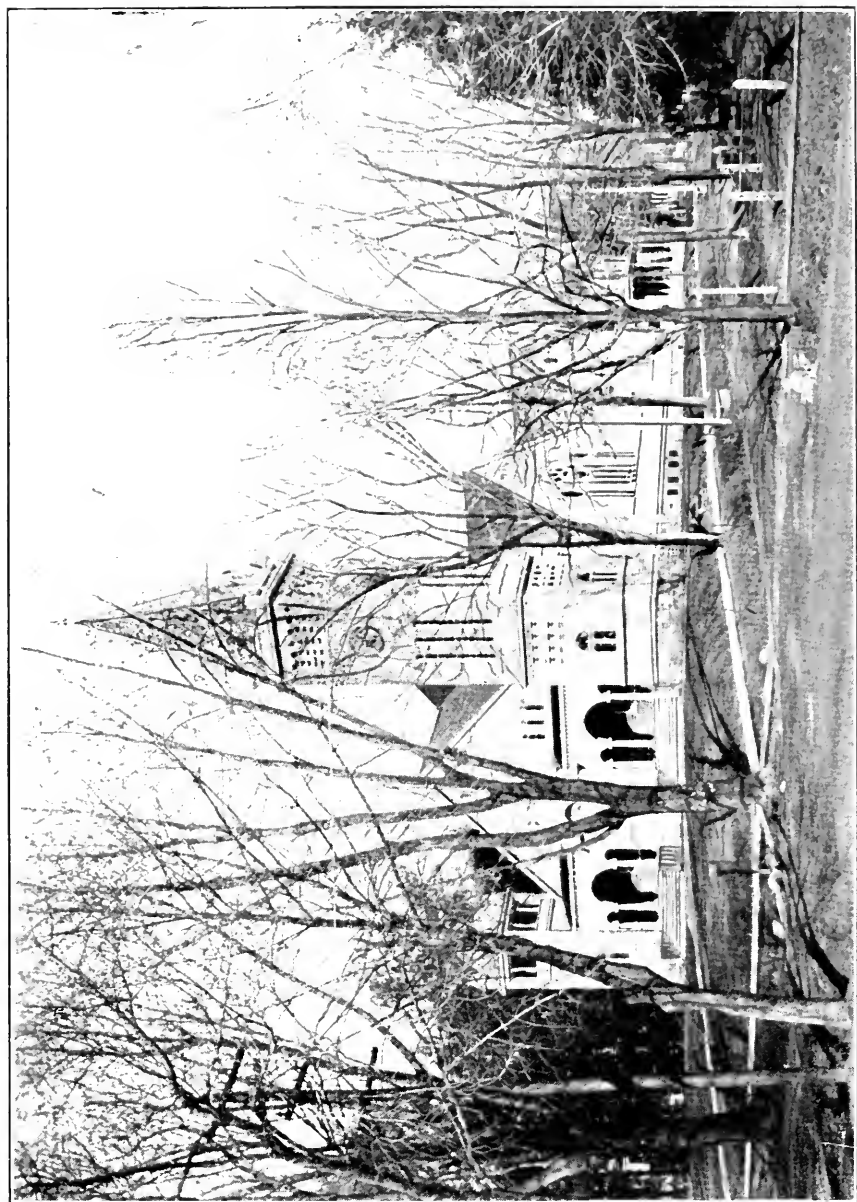
At the beginning of the period we are considering Rev. A. A. MacConnell was the pastor of the Church—a minister who is remembered by a number of our present members as an efficient and con-

secrated spiritual leader. He was summoned to his heavenly reward while still a young man, in 1873. He was succeeded in the pastorate by the Rev. William Henry Roberts, a clergyman of large gifts of scholarship and of unusual eloquence. Dr. Roberts, since his pastorate in our Church, has occupied highly important places in the gift of the denomination. For several years he was a professor in Lane Theological Seminary, and he has been for a number of years the Stated Clerk of the General Assembly. From 1878 until 1884 the Rev. James F. Riggs was pastor—another exceedingly able minister. For several years he was a professor in the theological seminary of the Reformed Church, at New Brunswick; and he is now pastor of the Brick Presbyterian Church, of East Orange, N. J. Dr. Riggs is regarded by those qualified to judge as a brilliant scholar as well as a forceful preacher. The present pastor was installed in 1885.

It has been stated that the Church was founded by the Presbytery of Brooklyn. It was founded as a "New School" church. The members of the commission of Presbytery which organized the Church were all distinguished "New School" leaders. The "New School" movement can hardly be thought of apart from such names as Dr. Coxe and Dr. Spear. The Synod of New Jersey, in session at Orange, transferred the Church from the bounds of the Presbytery of Brooklyn to the Presbytery of Newark, October 17, 1865. When the "Re-union" occurred, in 1870, the Church nat-

urally became connected with the Presbytery of Elizabeth. Probably there are many of the younger generation who would find it difficult to explain the precise difference between "Old School" and "New School" Presbyterians; but it is noteworthy that these two branches of the denomination were merged together during this second period of the life of our own congregation.

The Church had grown until it had a membership of about 240, and it had come to hope for and expect large things under Divine guidance when, in 1893, the sentiment of the congregation began to demand a new house of worship.



THE CHURCH IN 1901

III.

THE NEW CHURCH.

Old houses mended,
Cost little less than new before they're ended.

—*Colley Cibber.*

As early as in the spring of 1892 it became evident that soon thereafter larger quarters for the congregation would be demanded. Not only was the house of worship too small to meet the further growth that was looked for, but it also began to be felt that the severe plainness of the building was out of keeping with the outward attractiveness of the town. At first a difference of opinion existed as to whether the desired result was to be looked for in an enlargement of the existing building, or in an entirely new structure. Practically all were agreed as to the main question of the need of more space. Soon it was determined that a large majority were in favor of a new building. The argument about "a new patch on an old garment" proved to be conclusive.

On Sunday, March 20, 1892, the pastor at the morning service addressed the congregation on the subject, "Our Proposed New Church." His remarks on that occasion may indicate the general feeling concerning the project at that juncture.

His words, in part, were as follows: "It is plain to everybody that if our town continues to grow, and if our Church continues to be blessed, we shall very soon need a considerable increase in the number of our pews. Our seating capacity is now about 300, and it ought to be 550. So near at hand does this demand for enlargement appear that, as wise people, we must at once look the question squarely in the face. For six years our Church has had a steady and healthful, though not particularly rapid, growth. It has had a growth like that of the oak rather than that of the mushroom. Six years ago the Church had nominally 125 members. At our last communion our membership was 226, and over 200 of these are active members. So you see the membership of the Church has more than doubled in six years. Plainly, if we are to do our duty to the Church, the community, and the cause of the Master, we shall be obliged certainly within the next two or three years to provide more room for those who desire to worship with us. The trustees of the Church fully appreciate these facts, and will in due time propose to the congregation a plan involving the proper consideration of the entire question and the orderly beginning of efforts looking to the proposed end. If the trustees shall nominate, and the congregation appoint, a building committee to whom the entire matter of an enlargement of the Church is referred, it will be for that committee to propose when the work shall commence, what

its extent shall be, what its expense shall amount to, and how the necessary funds shall be provided."

For about a year thereafter the question was discussed and thought about in all its phases until March 10, 1893, when a special meeting of the congregation was held at which it was voted to proceed to build a new church, provided subscriptions for at least \$10,000 could be secured.

On Sunday morning, April 9, after an historical sermon by the pastor, the congregation responded liberally to the call for funds for the new enterprise; in a few minutes subscribing the amount of \$14,200. Thereupon the work of building proceeded rapidly. The building committee consisted of Messrs. P. D. Van Saun, president of the board of trustees; George G. Ely, treasurer of the Church; and Robert Rindell. Mr. Charles G. Jones of New York was selected as architect, and the building contract was awarded to Mr. Diedrich Kreie of Cranford. On Monday, July 3, the demolition of the old church was begun. The corner stone of the new edifice was laid with impressive ceremony, Saturday afternoon, September 16. And on the evening of Tuesday, June 19, 1894, the beautiful new building with all its furnishings was solemnly dedicated to the worship of God. The sermon on the occasion was preached by the Rev. John Hall, D. D., LL. D., of New York. The church was filled by a happy company. Among the visiting clergymen who assisted in the service, apart from

the distinguished preacher of the evening, were Rev. J. F. Riggs, D. D., of New Brunswick, N. J.; Rev. N. W. Cadwell of Westfield, N. J.; Rev. J. M. McNulty, D. D., of Woodbridge, N. J.; Rev. Everard Kempshall, D. D., of Elizabeth, and Rev. W. F. Whitaker of Orange, N. J.

The cost of the new church, including the windows, the organ, the pews and carpets, the clock, and the enlargement of the chapel, was about \$30,000. Of this amount about one-half was met by special gifts and by subscriptions of the congregation, which were paid within two years following April 9, 1893; and the remainder was provided for by loans partly secured by a mortgage against the property, and partly by notes signed by the trustees. The mortgage was given to a life insurance company of New York, and was for the sum of \$10,000. In the autumn of 1897 the "floating indebtedness" was increased by the enlargement and renovation of the manse. The cost, then, of all the improvements to the church property between July 1, 1893, and January 1, 1898, may be stated in round numbers as follows: The new church, \$23,400; furniture, \$1920; new organ (after deducting allowance for the old one), \$2000; chapel enlargement, \$2000; improvements of manse, \$1500. Total, \$30,820. On March 31, 1894, the indebtedness of the Church was at its highest point—\$16,500; though there were against this subscriptions amounting to \$3500.

Subsequent to the dedication of the church dur-

ing a period of six years the Church's indebtedness was gradually reduced, until April, 1900, when it stood as follows: Mortgage, \$10,000; notes given by the trustees, \$2200; total, \$12,200. On the morning of April 22, 1900, the congregation, under the inspiration of the approaching fiftieth anniversary of the founding of the Church, subscribed for the reduction of the balance of debt \$7500; thus providing for the wiping out of the floating debt, and the reduction by about one-half of the amount of the mortgage. This was, therefore, the third large subscription given by the congregation during a period of ten years; and it may be noted that the aggregate of the three subscription amounts was no less than the magnificent sum of \$26,000.

In reviewing this building enterprise we are led to reflect on several causes of special gratitude to God. First of all, the work was fortunate in not being wrecked by the financial panic of 1893. In the very month when the old church was demolished a period of financial depression began which lasted for several years. But the Church was not staggered by the danger that at one time appeared to threaten; the work was carried steadily forward while the business interests of the whole country were languishing; and at no time has the burden of debt been overwhelming. At the same time the Church has learned that there is no blessing in a church debt apart from the effort for its extinction. Another cause for thankfulness has been the attractiveness and beauty of the new house of wor-

ship. No serious blunder marred the tasks of architect and builder. The singular beauty of the new church has been the object of universal remark. It may be expected to serve as a "joy," if not "forever," at least during the lifetime of the present generation.

IV.

SOCIETIES AND ORGANIZATIONS.

Nature, through all her works, in great degree,
Borrows a blessing from variety.

—*Churchill.*

THE Sunday School of the Church has always been, of course, an important element of its life. It has grown, with the Church, from very humble proportions. The following is believed to be an accurate list of its superintendents from the beginning: Samuel W. Thompson, William Crane, Josiah Crane, Jr., Ebenezer Hart, James A. Baldwin, N. G. Foster, Fisher A. Fisher, William D. Wood, Walter M. Irving, Frank H. Valentine, and N. R. Foster. The longest term of service of these was that of Mr. Wood, who held office from 1872 until his death in June, 1893—one of the most useful officials the Church has ever had, and almost an ideal superintendent. The present superintendent is a worthy successor to his ablest predecessor. The number of scholars in 1851 was 29. Our present number of officers, teachers, and scholars is 327. Of these 55 are members of the "Home Department," a highly important feature of recent creation.

The history and present status of the Ladies' Aid

The Young People's Society of Christian Endeavor was organized in December, 1888, with 10 members. It has had 21 presidents, the first being Mr. N. R. Foster, and the present head being Mr. S. W. Winne. The membership is as follows: active members, 29; associate members, 3; honorary members, 3.

The Junior Christian Endeavor Society was organized in 1892, and it has had three superintendents: Mrs. C. T. Bingham, Miss Jeanie Watson, and Mrs. F. E. Woodruff. It has 20 members.

The Women's Missionary Society is an indispensable adjunct of every prosperous Presbyterian church, and for a good many years such a society has been in existence in connection with our own Church. The object of the society is to foster and enlarge the missionary spirit, particularly among the women of the congregation, and to raise funds for missions. During the past ten years the society has contributed to missionary objects the sum of \$2060.55. The president is Mrs. William Vigelius.

In 1897 the Young Women's Missionary Society came into existence—a live and interesting organization. Its presidents in order have been: Miss M. N. Bradley, Miss M. I. Thornton, Miss M. E. Foster, and Miss J. L. Vreeland. Since its birth the society has contributed for missionary work of one form or another about \$100.

In the spring of 1898 the chapel at Garwood came under the control of our Church. For sev-

eral years a small religious organization of a union character had supported a Sunday School and held occasional devotional services in the public-school building and afterward in a room in the Lent building in that place. It finally came to be the desire of those supporting the enterprise to be connected with our Church; and accordingly the Session assumed control at their request. Since then preaching services have been regularly maintained, and the Sunday School has steadily grown and prospered. Thus far it has been the policy of the Session, with the approval of those on the ground, to secure the services as preacher of a licentiate student of a near-by theological seminary during the greater portion of each year. The student preachers who have thus far engaged in this work have, without exception, done creditable service. These have been: J. Herbert MacConnell, J. Elmer Russell, R. C. Dobson, and J. K. Howard. The superintendents of the Sunday School, who have also had a general oversight of the work at the chapel, during the period we are considering, have been C. T. Bingham, John Sorter, and G. H. Krausè. The membership of the Sunday School is now 70, and it is not unusual to find in attendance upon a fair Sabbath as many as 60, or even more. The present treasurer of the chapel is D. B. Lent, and the treasurer of the Sunday School is W. W. Reeder. There is great promise in the work of this particular organization, situated as it is in a growing manufacturing center in Cranford town-

ship. The financial support of the chapel is largely provided by the Church. It is to be hoped that in the not distant future a suitable house of worship—which is much needed—may be provided in connection with this department of the Church.

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V.

BENEFICENCE.

He is beneficent who acts kindly, not for his own benefit, but for another's.—*Cicero*.

FOR many years our Church has contributed money for causes connected with the kingdom of Christ, aside from self-support. In the early days, when the Church was small and struggling under a heavy load of debt, of course the average annual contributions to missionary and denominational interests must have been small. We have not at hand the data to determine the amounts given in these directions in the Church's early period. But we know that during the last fifteen or twenty years the Church has given each year quite a handsome sum in the aggregate for what is termed "beneficence." And for many years, also, it has been the policy of the Church to give each year to each of the causes that have had the official indorsement of the General Assembly. Besides these the Church has contributed to worthy objects not strictly denominational—like the American Bible Society, for instance; and it has responded frequently to special calls for financial help for the needy. Thus on Sunday morning, June 9, 1889, the congregation gave over \$80 for the sufferers by

the Johnstown flood; and in 1900 it gave over \$40 for the sufferers from the Galveston flood. But we cannot mention a goodly fraction of the worthy objects that have received aid from the Church in greater or less amounts.

For quite a number of years the Church has given a monthly offering to one of the approved causes of the denomination, and it has devoted a percentage of the funds received from the weekly envelope system, divided according to a regular schedule, to these ends. These causes, with the months in which they thus receive attention, are as follows: Foreign Mission, January; Aid for Colleges, February; Sunday-School Missions, March; Session's Fund, to supplement other offerings, April; Home Missions in New Jersey (Synodical Home Missions), May; Temperance Work, June; Church Erection, July; Relief for Aged or Disabled Ministers, September; Education of Students for the Ministry, October; Home Missions, November; Missions among our Colored Population, December. The offering for August goes to the American Bible Society. Of all these objects the larger amounts have gone to the support of Home and Foreign Missions. It may be added that the Sunday School contributes monthly to each of the objects we have specified. Then, too, the various missionary societies of the Church have contributed annually, often relatively large amounts, to various forms of missionary work.

It would hardly be profitable, even if we pos-

sessed the data for the statement, to give the precise figures to indicate what the Church has given in the line of beneficence throughout its history. It may prove interesting, however, to glance over the reports of the Church in the matter of beneficence to the General Assembly during the last ten years. During our last decade the Church has, according to these data, given in this line the sum of \$12,330. Of course this statement is well inside of the actual total, since a considerable amount in the aggregate cannot have been covered by our formal reports. The following table will show the separate aggregates given for various causes during the years 1892 and 1901 inclusive:

Home Missions,	\$4921
Foreign Missions,	3914
Education,	248
Sunday-School Missions,	529
Church Erection,	215
Ministerial Relief,	412
Missions to Freedmen,	320
Synodical Home Missions,	977
Aid for Colleges,	245
Miscellaneous,	549

For a long period the Church has taken an interest in Christian missions beyond that of many churches of equal membership and resources. A decided forward step was taken in the support of Foreign Missions in January, 1898. On the 23d

of that month Mr. L. E. Wishard, representing the "Forward Movement" of the Board of Foreign Missions, addressed the congregation and urged that the Church undertake the support of a missionary in the foreign field. A prompt and hearty response was made to his appeal; and for two years, 1898 and 1899, the Church paid the salary of Rev. John N. Forman, an able and well-known missionary of the denomination in India. Doubtless the Church received much good from this enterprise through being brought into personal touch with a particular servant of the Church in the out-field. Owing to the Church's recent effort to reduce its debt this particular work has been relinquished; but it is hoped that, as soon as the congregation is relieved of the special stress of debt-paying, the undertaking may be resumed.

There are two ideals toward which every church should look in the matter of beneficence. It should work toward the point where as much is given annually for outside beneficence as for self-support; and it should work up to a condition where each member of the church and congregation gives regularly each week a fixed amount for the causes that have a claim upon the denomination. Gradual progress has been made toward these ideals by our Church, though it has not yet reached them; and it cannot but be believed that through all the coming years the Church will be known as a *giving church*.

VI.

REVIVALS.

Christ—the one great word
Well worth all languages in earth or heaven.
—*Bailev.*

EVERY healthful church has its periods of special spiritual awakening, and ours has been no exception to the rule. There have been at least four notable revivals in the Church during the half century.

During one of the years of the pastorate of Rev. W. H. Roberts a special regard for spiritual matters appeared in the congregation, special services were held, and a number were brought into the membership of the Church.

In the early spring of 1891 special union services, in which the M. E. Church joined, were held in the church, under the direction of Rev. Frank Hall Wright. Although the evangelist, then quite a young man, was the son of a full-blooded Choctaw Indian, he was a highly educated and refined minister of the Presbyterian Church, a graduate of Union College and Union Theological Seminary. He was an able exponent of Gospel teaching and a deeply consecrated child of God. What attracted the public even more than his preaching was his



REV. WILLIAM HENRY ROBERTS, D.D., LL.D.

rare gift of music; and seldom if ever had those who listened to him heard the Gospel *sung* with such cultivated sweetness as by him. He preached the Gospel and he sang the Gospel, and he talked the Gospel in private converse with those he came in contact with; and as a result of the work of the Divine Spirit through him quite a number, mostly young people, gave themselves to God and afterward entered the fellowship of the Church. The general result of the ministration of Mr. Wright in our midst was most happy.

Another revival occurred in January, 1897. On the 15th of the preceding month the world-renowned evangelist, Dwight L. Moody, who had been holding services for several weeks in Cooper Union and Carnegie Hall in New York, preached in the afternoon and again in the evening in the church, to great audiences. The one-day visit of this great evangelistic genius served as an excellent preparation to two weeks of special services, beginning with the Week of Prayer of the New Year. These services were under the charge of Rev. William Walton Clark, who had a wide repute as a "Bible reader" and evangelist, and who had long been a friend of Mr. Moody. A striking feature of the services was the unusually large volunteer choir that led the singing of the Gospel hymns that were employed. Services were held nightly, and on two afternoons of each week. The work was entirely free from sensational features, and it was altogether wholesome. A goodly number entered

the Christian fold at the time, and some of the most faithful members of the Church at the present hour began their Christian course then. The new members received into the Church in 1897 numbered forty-nine.

But the Church's greatest revival was its last in the half-century—that of February and March of the present year. It sprang, as every revival must, from the earnest prayers of God's people, who were concerned over the worldliness and indifference to spiritual concerns that were manifested in the community. Early in the preceding autumn, on the invitation of the pastor, Rev. George F. Pentecost, D. D., pastor of the First Presbyterian Church of Yonkers, N. Y., and one of the ablest and best-known evangelistic preachers in the land, engaged himself to preach daily for two or three weeks, beginning on the 19th of February. In every sense Dr. Pentecost's mission was successful. On four afternoons of each week, and each evening, except Saturdays, he preached to large audiences, for three weeks. Daily reports of the meetings were printed in the *Elizabeth Daily Journal*, and the audiences were composed not only of Cranford people, but also of people of neighboring towns. The spiritual impression made on the community was pronounced. Quite a number were converted, and others who had grown cold in Christian service re-dedicated themselves to the Master. Including a number who brought certificates from other churches, thirty-seven united with the Church on

last Easter Day. We cannot but believe that lasting good will appear to have followed this special work of grace. The Church membership was surely entitled to rejoice over this ingathering during the first year of the new century.

While it is right for a church to pray and work for these special times of refreshing from the Lord's presence, Christian people ought not to forget to magnify the ordinary means of grace. Conversions ought to attend the regular preaching of the Word. Every Communion season ought to mark the beginning of an avowed Christian life on the part of one or more. Let the Church remember that a life of service to the great Head of the Church may begin whenever a sincere dedication of self to God is made. The feeling ought not to be encouraged that the only right time to begin the Christian career is during a special term of evangelistic services.

VII.

FAITHFUL UNTO DEATH.

Death is the privilege of human nature;
And life without it were not worth our taking.
—*Rowe.*

WE must not omit to refer with a feeling of reverent appreciation to those who have served the Church with unusual devotion and who rest from their labors, though their works follow them. We cannot mention them all, for the list has now grown long; nor can we dwell upon the names that occur to us sufficiently at length to permit the scope of the description to suit the theme.

Josiah Crane, Sr., and Samuel W. Thompson were the strongest pillars of the Church in its early years. It is probably just to say that the Church could never have lived through its infancy without the assistance these two devoted Christian men rendered. They were faithful to the Church in its every crisis and need: faithful in their presence, their counsel, their gifts of money, and their prayers. Other prominent workers in the Church, from the date of its founding, were William Crane, John Miller, and David Miller. Later in its history John R. Miller, Ebenezer Hart, J. A. Baldwin, Job Williams, John Seaton, C. D. Bigelow, Ira Can-

field, and Alexander Stewart, as well as many others, were men of sterling character who were unflinching in their devotion to the Church.

Nor must we forget to give honorable mention to the lady workers of the Church during its first thirty years,—the Priscillas and Dorcas,—to whom an infinite debt of gratitude is due, and who are in Heaven's bright mansions. These include, among others, Mrs. Josiah Crane, Mrs. Phebe Garthwait, Mrs. Mary Bigelow, Mrs. John R. Miller; and of those belonging to a somewhat later period, but prior to fifteen years ago, Mrs. Cahill, Mrs. Partridge, Mrs. Foster, Mrs. Adams, Mrs. Wagner, and Mrs. Stewart.

Of the devoted friends of the Church who have died while members of the congregation during the past fifteen years, these may be mentioned, with the years of their death: Richard Hale (1886), E. K. Adams (1887), Joseph N. Ely (1888), William Woodruff (1890), John Cromwell (1891), Mrs. Phebe Rindell (1892), D. S. B. Bennet (1892), Samuel Brush (1893), Henry H. Cowan (1893), William D. Wood (1893), Mrs. J. K. MacConnell (1894), John W. Close (1894), Edwin Garthwait (1897), William D. Bigelow (1897), John Hegeman (1897), L. P. V. Brymer (1899), Mrs. Noel R. Park (1899), Moses T. Crane (1901). Of these several require more than a mere mention.

Richard Hale was the son of the David Hale well known fifty years ago as one of the founders of the *New York Journal of Commerce*. Like his

distinguished father, he was a highly accomplished man, as well as a sincere and devout Christian. While a resident of Cranford he was a faithful supporter of our Church. He occupied a front pew in the house of worship, and he was always present at the evening as well as at the morning service on Sundays; and he was a regular attendant of the weekly prayer meeting. His death by accident was a great shock to the community, and the Church long and sorely missed his genial and inspiring presence.

In the summer of 1893 a great blow fell upon the Church in the death of William D. Wood, after a painful illness. For many years Mr. Wood had been a ruling elder; but it was as superintendent of the Sunday School that he made an ineffaceable impression on the life of the Church. He possessed great executive ability; he was exceedingly fond of young people; he was methodical and painstaking in method to a rare degree; he was extremely magnetic in manner, and he was one among a thousand in punctuality and faithfulness to his trusts. Dr. Roberts, his pastor for four years, has declared that in his time he was the best Sunday-school superintendent in New Jersey; high praise, but not extreme, as many who knew him will be ready to believe. He well supported the Church on every side, and during a long period of years. He was always in attendance on the weekly prayer meeting, in which, with rare exceptions, he took active part. Not during the eight years that have elapsed since

his death has the loss felt by the Church through his departure been wholly repaired.

It is probably not too much to say that the Church has never had among its women members a more loyal friend, or a more earnest, unselfish, and tireless worker than Mrs. J. K. MacConnell. She was one of those noble spirits who seem born to help their churches in practical ways. For a time she was an efficient president of the Ladies' Aid Society. She was ever ready to open her house for gatherings of the congregation of various sorts, and she wrought noble results for the social side of the Church life. She was greatly interested in the project of a new church, and her death but a few months before the dedication of the new edifice seemed peculiarly pathetic. The Ladies' Aid Society properly erected in the main vestibule of the new church a fine memorial window to her memory.

Edwin Garthwait was one of the original members of the congregation, and for many years prior to his death he was a faithful member of the Church. His great love for and loyalty to the Church were indicated by a magnificent gift that he left to it by bequest.

Moses T. Crane, who died early in the present year at an extreme age, demands special mention from the fact that he was the last to survive of the founders of the Church, and from the further fact that for many years in its early period he served the organization faithfully as treasurer.

One solemn question presents itself as we consider this honor-roll of those who have joined the Church on high, and it is this: How many of the young men and women who are with us at this hour will so serve the Church that, fifty years hence, their names will demand honorable mention in the new pages that will be written to celebrate its centennial? Who would not rather figure in such a history, and in such a light, than to have a monument of marble or brass to mark his tomb?

VIII.

THE JUBILEE.

And ye shall hallow the fiftieth year . . . It shall be a jubilee unto you.—*Lev'. xxv'. 10.*

THE exercises in commemoration of the Church's jubilee began Sunday morning, June 9, 1901, and ended on the evening of the following Wednesday. The anniversary had been looked forward to during more than two years by the officers of the Church, and when it occurred it was not marred by the slightest hitch or other unpleasant feature. The original plan had been to have the anniversary exercises coincide with the exact date of the birthday of the Church—June 26; but in order to avoid the greater risk of extreme heat the second week in June had been finally decided on. The weather proved to be almost ideal on the date selected.

When the large congregation assembled on the morning of Sunday, June 9, they found the auditorium beautifully decorated with bunting and flowers. Mr. Calvin Voorhis had directed the decorations, and the perfect taste he had manifested was the comment of all. At the left of the pulpit appeared the date "1851" and at the right the date "1901." The desk was draped with the Stars and Stripes, and flags were festooned variously

about the platform; while red, white, and blue streamers fell in graceful lines from the ceiling to the corners of the arches of the roof. The floral decorations of the platform had been beautifully arranged by Mrs. F. N. Brundage, and they consisted of shrubs, wild flowers, and cut flowers provided in generous quantities. The members of the Junior Endeavor Society, under the direction of the superintendent, Mrs. F. E. Woodruff, provided the wild flowers.

The pastor was assisted in the service by Rev. E. Morris Ferguson, who offered the prayer. The sermon, which was a sketch of the history of the parish, was from the text, Lev. xxv. 10, "And ye shall hallow the fiftieth year. . . It shall be a jubilee unto you." A feature of the service was the singing of a hymn written by the pastor for the occasion.* A large choir, under the leadership of the Church's choirmaster, Mr. Edward A. Johnson, led in the service of praise, and Mr. William N. Bartow, a member of the Church, supported the organ with the cornet. The regular organist, Miss Minnie M. Vreeland, presided at the organ. The ushers were Messrs. N. R. Foster, Daniel Burr, Albert Tusch, Jr., and F. C. Blauvelt. There were quite a number of visitors from out of town, mostly of those who had formerly been related in some way to the Church.

The church was filled at 3.30 in the afternoon, when the anniversary of the Sunday School was

*See p. 6. The hymn was sung to the tune "Louvan."

observed. The superintendent, Mr. N. R. Foster, presided, and he was assisted in the introductory exercises by the associate superintendent, Mr. George G. Teller, and by the superintendent of Garwood Chapel, Mr. George H. Krausè. The principal features were an admirable address by Rev. E. Morris Ferguson, secretary of the State Sunday-School Association, and an interesting talk by Mr. W. W. Mendell, who had been a member of the Sunday School at the date of the organization of the Church. The singing was spirited, and there were a number of recitations by pupils. The latter were by the following children: Helen Severns, Mildred Crane, Denman Penniston, Rosa Ruhtard, Elsie Sorter, Vernie Yingst, Lulu Reeder, Lizzie Huber, Idell Reeder. Miss Edna Teller sang a solo, and a duet was sung by Misses Amelia Becker and Minnie Siegl. The Garwood School joined in the celebration.

A great crowd was in attendance at the evening service, when Rev. George F. Pentecost, D. D., of Yonkers, N. Y., preached an anniversary sermon. The pastor presided, and was assisted in the preliminary exercises by Rev. H. C. Thompson, pastor of St. Paul's M. E. Church of Cranford. The sermon of the distinguished preacher of the evening was worthy of the man and of the occasion. Its text was Matt. ix. 17: "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are

preserved." The theme was "The Church and Gospel for the Twentieth Century." The service was in every respect memorable.

On Monday evening, June 9, the church was crowded to its utmost capacity to listen to a complimentary organ recital and concert. Every seat was taken, every inch of available space in the aisles was occupied, and a large number who were compelled to stand remained throughout the evening. This entertainment was pronounced by those qualified to judge the finest concert that had ever been given in Cranford. The following is condensed from the report of the concert which appeared the next day in the *Cranford Chronicle*:

"The programme opened with an organ solo, the composition of Flotow—'Overture, Martha'—by Mr. Homer N. Bartlett, who is the organist of the Fifth Avenue Baptist Church, New York. Henry Smart's 'Queen of the Night' was a trio sung by Mrs. Mina Schilling and Mrs. M. N. Robinson, sopranos, and Miss Maurer, contralto. This selection was splendidly rendered, and brought out the exquisite qualities of the singers' voices. The audience applauded so heartily that the trio sang as an encore 'Lift Thine Eyes' from Mendelssohn's Oratorio, 'Elijah.' A solo, 'Celeste Aïda,' by Verdi, was the next number on the programme. This was sung by Mr. Charles Kaiser, who has an attractive personality, and a magnificent tenor voice. His tones are deep and full, and his voice has a sweet quality, especially in the high notes. For some

years he has been associated with the Cathedral in New York, being the tenor soloist. The accompanist of the evening was Mr. Joseph Pizzarello, a native of France. His status in the world of music is attested by the fact that he accompanies the soloists in Grand Opera—Maurel, the De Reszkes, and others. A solo, 'Ah! My Son!' from 'The Prophet,' by Meyerbeer, was rendered by Miss Maurer. The soloist was recalled, and sang a pretty little ballad. She is a soloist at the Damrosch concerts, and achieved great success in the operas recently given in Brooklyn. Mr. Van der Gucht, a Cuban, gave 'Faust Fantasie' (Gounod-Sarasate) as a violin solo. This was greatly enjoyed by all, and he gave as an encore a berceuse, one of the sweetest compositions of Reber. He used his instrument with great skill, and brought out all its wonderful possibilities. Part Second of the programme began with a Hungarian Rhapsody—No. 12—by Liszt, which was rendered by Señor Miguel Castellanos. This piano solo was rendered in an exceedingly brilliant manner. Mr. Castellanos is a Cuban of noble birth, and he is a teacher of music in the Convent of the Sacred Heart, New York. The solo was followed by the rendering of Gounod's 'Ave Maria' by Mrs. Mina Schilling. She was accompanied by the organ, piano, and violin; and so magnificently did she sing that the applause was tremendous and long continued. She repeated the piece as an encore. The quartette—Mrs. Schilling, Miss Maurer, Mr. Kaiser, and Mr. Schilling—then sang Verdi's 'Rigoletto' brilliantly.

Mr. Bartlett played two of his own compositions, the 'Polonaise Militaire' and 'Allegretto Grazioso,' as concluding numbers."

This magnificent concert was due to the enterprise of a number of the gentlemen of the Church, chiefly of the trustees, and to the gracious generosity of Mrs. Fred Schilling, Jr.

On Tuesday evening, June 11, exercises were again held in the church, the speakers being members of the Presbytery of Elizabeth. The pastor in a few words of greeting called on the moderator, Rev. J. G. Mason, D. D., to preside; and the latter, on taking the chair, made a brief address in fitting terms. Rev. Oscar L. Joseph, pastor of the First M. E. Church of Cranford, offered prayer, and the following ministers gave five-minute addresses: Rev. W. R. Richards, D. D., pastor of the Crescent Avenue Church, Plainfield; Rev. N. W. Cadwell, pastor of the Presbyterian Church, Westfield; Rev. I. A. Blauvelt, D. D., pastor of the Roselle Church; Rev. George Hubbard Payson, D. D., pastor of the First Church, Rahway; Rev. John T. Kerr, pastor of the Third Church, Elizabeth, and Rev. John A. Liggett, D. D., pastor of the Second Church, Rahway. Dr. Richards spoke of the distinct mission of each congregation and of the significance of an anniversary like that in course of celebration. Mr. Cadwell brought greeting from the mother church. Dr. Blauvelt spoke as a long-time neighbor of the Cranford Church and its present pastor. Messrs. Payson and Kerr gave speeches of great wit and



REV. JAMES F. RIGGS, D.D.

brilliancy, particularly emphasizing their personal friendship for the pastor of the Church. Dr. Liggett declared his admiration for what the Church had accomplished, and in very happy phrases congratulated the congregation on past achievements. The exercises, which lasted a little over an hour, were exceedingly brilliant throughout, and were greatly enjoyed by all who were so fortunate as to be present. Telegrams or letters of congratulation were read from Rev. D. S. Gregory, D. D., editor of the *Homiletic Review*; Rev. Everard Kempshall, D. D.; Rev. Samuel Parry, D. D., Stated Clerk of the Presbytery; Rev. E. G. Read, D. D., and Mr. Edward Lane of New York City. Among the other clergymen present besides those mentioned were Rev. John Stuchell, pastor of the First Church, Elizabeth, and Rev. J. M. McNulty, D. D., pastor of the Woodbridge Church.

The final jubilee service was held in the church Wednesday evening, June 12, and a large audience was in attendance. The pastor presided. Prayer was offered by the venerable Rev. Wilson Phraner, D. D., who had preached at a service at which the founding of the Church was under advisement, over fifty years ago. Addresses followed by Rev. William Henry Roberts, D. D., the Stated Clerk of the General Assembly, and pastor of the Church from 1873 to 1877, and Rev. James F. Riggs, D. D., pastor of the Brick Church, East Orange, pastor of the Church from 1877 to 1884. Dr. Roberts' subject was "The Presbyterian Church of the Twentieth

Century,"* and that of Dr. Riggs was "The Suburban Church."† They were both able addresses, and were listened to by many of their former parishioners with much pleasure. The benediction was pronounced by Rev. H. C. Thompson, pastor of St. Paul's M. E. Church, Cranford.

After the exercises in the church a reception was held in the chapel to the present and former members of the parish, at which several hundred people were present. The Ladies' Aid Society had decorated the chapel for the occasion, and the members provided refreshments for the guests of the evening. While the people were chatting Garland's parlor orchestra provided music, and helped to give a festive tone to the gathering. It was a happy occasion, and when the evening ended all felt, it may be believed, that the entire celebration had been a great success. All the members of the Church had reason to feel a degree of honest pride in their organization. The reception committee for the evening consisted of the following: Mr. E. W. Austin, Mr. A. V. Hart, Mr. C. D. Lakey, Dr. J. K. MacConnell, Mr. F. J. Newcomb, Mr. George G. Teller, and Mr. B. A. Towl.

Among the newspapers, secular and religious, which contained more or less full reports of the anniversary exercises were these: the *Cranford Citizen*, and *Chronicle*; the *Elizabeth Daily Journal*; the *New York Tribune*, the *Mail and Express*, and the *Evening Post*, and the *New York Observer*; and the *Philadelphia Presbyterian*.

* See Appendix IV. p. 66. † See Appendix V. p. 73.

IX.

THE FUTURE.

If you can look into the seeds of time,
And say which grain will grow, and which will not;
Speak then to me.

—*Shakespeare.*

“How narrow our souls become,” says Richter, “when absorbed in any present good or ill! It is only the thought of the future that makes them great.” The noble company of men and women who have been of our Church, and loved it, during the half-century of its life would have followed a mean motive if they had used their church privileges only for present blessing, forgetful of the claim upon them of a later generation. And if we, who are in a large sense reaping in the spiritual field where our fathers have sown, recognize aright our mission we shall think, plan, and pray for those who are to take our places when we have finished our allotted tasks in our Zion and gone to our rest. What, then, of our Church’s future?

So substantial, commodious, convenient, and beautiful is our house of worship that we cannot believe that during the ensuing fifty years any new building enterprise will demand the attention of our membership. To use a commercial expression,

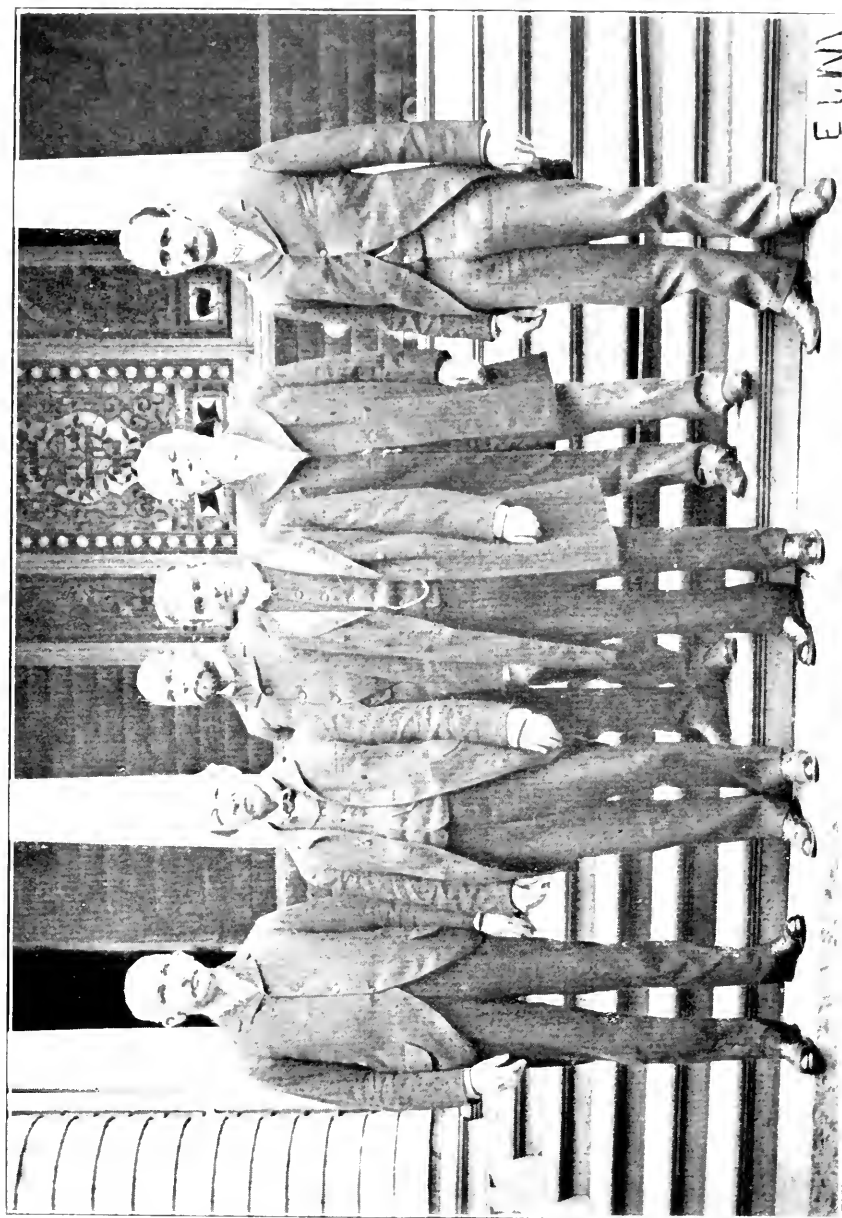
our "plant" is apparently solid and well-equipped; and it ought to meet all its requirements for a long time to come. If we may believe that Cranford is to remain the attractive suburb it now is, and that it is to grow as it has grown during the past twenty years, it will not require a great exercise of the prophetic gift to foresee that not long hence our congregation will have grown to double its present proportions. In fifteen years our membership has grown from 125 to 377. During the next fifteen years it ought to grow to 600 or 700. Is it too much to believe that fifty years from now our membership will not be less than 1000? In a former generation it would have been predicted from our present numerical standpoint that a second Presbyterian church would soon swarm out from the mother hive; but the present tendency is all in the direction of strengthening existing churches, instead of wasting money and spiritual force in multiplying small congregations. In the business world the trend is constantly toward centralizing power and responsibility, and so securing economy, through combination. And the same law is bound to prevail in the ecclesiastical world. Fortunately for Cranford, and fortunately for our Church,—and, we may add, fortunately for the cause of Christ,—the logic of events is working to prevent the establishment of new churches in our place. If the principles of forbearance, charity, and concession are to prevail in our circle there is no reason why, for long years, all who can occupy the broad platform

of our Presbyterian system may not worship happily together under our one roof. We may look, then, to the steady growth of this Church in numbers and in strength, if it please God, until its first century is rounded out.

We may likewise trust that during the coming years the glad news of Jesus Christ will continue to be preached in our pulpit, unmixed with purely human opinions, and unattended by sensational elements. This will not imply that the faces of our members will be toward the sunset. Men need not depart from Christ in order to be true learners, and to discover new truth and new methods of declaring it. New light is ever to break forth from the Word of God. The nature of Christ and the scope of His Gospel are so vast that His followers are bound to be kept from the dreary domain of old-fogyism so long as their eye is kept upon their adorable Lord. Let us hope that our Church will never betray Christ and follow after strange divinities, while it is yet sufficiently receptive of truth to keep up with God's own movement along the ages. But the Church that grows healthily must remain upon the immovable foundation once for all established by the infinite and infallible Builder.

Difficulties will be encountered by our Church, but through the grace of God and by the faith of His people they will be overcome. There are problems that have recently arisen to be solved by the suburban church. Forces have begun to be arrayed against faith and spirituality that are peculiar

to localities of the stamp of ours. But the trust and devotion of the faithful, be they few or many, and whatever their local conditions, can remove mountains; and our faith is great that this center of spiritual influence will not lose its grip upon the community, but that it will rather grow, even as Truth itself grows, toward an absolute supremacy. The blessings of God be multiplied, then, upon the First—and the only—Presbyterian Church of Cranford!



E. M. Wray, J. K. MacConnell, M. D.
 S. C. Blake, Rev. G. E. Greene, F. E. Woodruff.

PASTOR AND SESSION, JUNE, 1901

APPENDIX I.

LIST OF ELDERS, WITH DATES OF ORDINATION.

Samuel White Thompson,	. . . . .	June 26, 1851.
Josiah Crane,	. . . . .	" "
William Crane,	. . . . .	" "
John Miller,	. . . . .	April 6, 1858.
Ebenezer Hart,	. . . . .	" "
J. A. Baldwin,	. . . . .	" "
Job S. Williams,	. . . . .	April 19, 1865.
John Seaton,	. . . . .	April 14, 1866.
Nathaniel G. Foster,	. . . . .	April 3, 1867.
Fisher A. Fisher,	. . . . .	October 4, 1868.
Ira Canfield,	. . . . .	April 6, 1870.
Noel R. Park,	. . . . .	May 5, 1872.
Joseph S. Elwell,	. . . . .	" "
John W. Close,	. . . . .	March 29, 1874.
Dr. Joseph K. MacConnell,	. . . . .	" "
William D. Wood,	. . . . .	" "
William E. Smith,	. . . . .	April 14, 1878.
Edgar S. Ells,	. . . . .	April 17, 1881.
Edmund B. Horton,	. . . . .	" "
Edward M. Wray,	. . . . .	April 22, 1888.
George H. Krausè,	. . . . .	" "
Spencer C. Blake,	. . . . .	April 14, 1889.
Samuel Brush,	. . . . .	April 19, 1891.
Frank H. Valentine,	. . . . .	May 5, 1893.
Walter M. Irving,	. . . . .	June 24, 1894.
Charles T. Bingham,	. . . . .	April 19, 1896.
Edward W. Hazen,	. . . . .	April 15, 1900.
Nathaniel R. Foster,	. . . . .	April 28, 1901.
Frederick E. Woodruff,	. . . . .	" "

THE SESSION IN 1901.

J. K. MACCONNELL.

SPENCER C. BLAKE, *Treasurer*.EDWARD M. WRAY, *Clerk*.

NATHANIEL R. FOSTER.

FREDERICK E. WOODRUFF.

APPENDIX II.

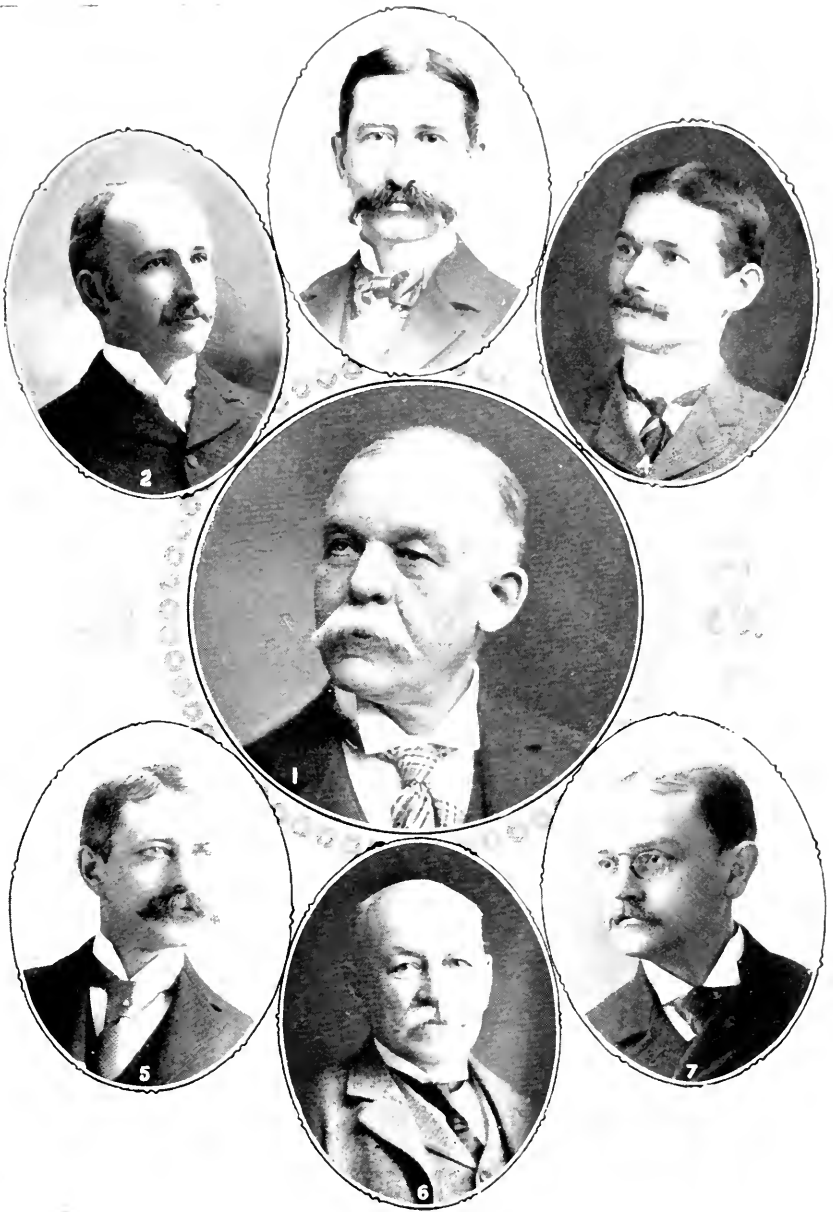
LIST OF DEACONS.

	ORDAINED OR INSTALLED.	CEASED TO ACT.
John Grant Crane,	June 26, 1851.	March 29, 1874.
David Miller,	" "	April 10, 1861.
Josiah Crane, Jr.,	April 5, 1865.	March 29, 1874.
Jacob N. Irving,	March 29, 1874.	—
George M. Lane,	April 6, 1874.	June 24, 1875.
E. B. Horton,	June 27, 1880.	April 17, 1881.
Theo. A. Crane,	June 26, 1881.	—
N. R. Foster,	April 6, 1894.	April 7, 1899.
Stephen D. Day,	" "	Jan. 22, 1898.
F. E. Woodruff,	April 10, 1896.	April 12, 1901.
Daniel Burr,	April 7, 1899.	—
Charles H. Clarke,	April 28, 1901.	—

THE BOARD IN 1901.

JACOB N. IRVING.
DANIEL BURR.

THEODORE A. CRANE.
CHARLES H. CLARKE.



1. Jasper C. Hunt, *Chairman*. 2. N. R. Foster. 3. Robert Rindell.
 4. L. P. Naylor. 5. H. N. Fiske. 6. J. C. Miller. 7. John Lutten.

THE BOARD OF TRUSTEES

APPENDIX III.

LIST OF TRUSTEES, 1869-1901.

Josiah Crane, Sr.	R. Rindell.
Job S. Williams.	G. G. Ely.
Fisher A. Fisher.	E. M. Wray.
J. G. Crane.	W. M. Irving.
J. A. Murdock.	P. D. Van Saun.
Josiah Crane, Jr.	E. W. Austin.
N. G. Foster.	J. C. Hunt.
A. P. Purves.	H. B. Lounsbury.
J. W. Close.	E. B. Horton.
J. A. Elmendorf.	John Hegeman.
E. K. Adams.	J. C. Miller.
H. H. Cowan.	Joseph Purcell.
F. A. Ellis.	N. R. Foster.
W. D. Bigelow.	L. P. Naylor.
J. A. Bogert.	John Lutton.
G. B. Osborn.	H. N. Fiske.

 THE BOARD OF TRUSTEES IN 1901.

JASPER C. HUNT, <i>Chairman.</i>	ROBERT RINDELL, <i>Clerk.</i>
JOHN LUTTON, <i>Treasurer.</i>	JAMES C. MILLER.
NATHANIEL R. FOSTER.	LAWRENCE P. NAYLOR.
HARVEY N. FISKE.	

APPENDIX IV.

MEMBERSHIP ROLL, SEPTEMBER 1, 1901.

[EXPLANATION: The title "Mrs." is used uniformly before the names of married women. "Miss" is used before the names of unmarried women only when the sex is otherwise undetermined. The names of men are to be understood in cases where the sex is not indicated.

Omissions from this Roll may be explained by the annual transfer of names of absentees, etc., to the "Reserved Roll."]

Adams, Caroline L.	Beebe, George A
Adams, Mrs. E. K.	Beebe, Mrs. George A.
Allen, W. C.	Beebe, Allyn W.
Allen, Mrs. W. C.	Benedict, Miss Susan A.
Anderson, Mrs. W. W.	Bennet, Miss E. G.
Anderson, Adelaide Julia.	Beyer, Annie.
Anthony, Mrs. Edw. J., Jr.	Beyer, Elizabeth.
Austin, Shelley F.	Bindenberger, Carrie.
	Bindenberger, Louise.
Barker, Wesley P.	Bingham, C. T.
Barker, Mrs. W. P.	Bingham, Mrs. C. T.
Barnett, Mrs. Susan.	Blake, S. C.
Barnett, Lewis M.	Blake, Mrs. S. C.
Bartow, Wm. N.	Blake, Robert W.
Bartow, Mrs. Wm. N.	Blake, Mrs. R. W.
Bates, George H.	Blauvelt, C. M.
Beadle, Edw., Jr.	Blauvelt, Mrs. C. M.
Beadle, Mrs. Edw., Jr.	Blauvelt, Frank Carr.
Beadle, Chas. S.*	Bookhout, Mrs. Edw.
Beadle, Mrs. Chas. S.*	Bookhout, Mrs. Edw., Jr.

* Garwood Chapel.

- Bookhout, Clarissa A.
Bowne, Jennie Gale.
Bowne, Margaret Anna.
Brackebush, Jennie F.
Brackebush, Louise M.
Brackebush, Teressa V.
Bradley, Theo. F.
Bradley, Mrs. Theo. F.
Bradley, May.
Bradley, Florence E.
Brown, George E.
Brown, Mrs. George E.
Brown, Fannie E.
Brown, Susie G.
Brown, Gilbert LeRoy.
Brown, Mrs. Arthur L.
Brundage, F. N.
Brundage, Mrs. F. N.
Brundage, Susie R.
Brush, Mrs. Hannah.
Burley, Mary A.
Burling, E. G.
Burling, Mrs. E. G.
Burr, Daniel.
Burr, Mrs. Daniel.
- Cavalier, Mrs. Joseph.
Cavalier, Mary L.
Clarke, C. H.
Clarke, Mrs. C. H.
Clarke, Wm. C.
Clarke, Mrs. Wm. C.
Clement, Mrs. R. E.
Close, Mrs. John W.
Cox, Mrs. Mary T.
Cox, Howard.
Cox, Mrs. Howard.
- Cox, Stephen J.
Cox, Mrs. S. J.
Cox, Frank E.
Cox, Clifton Ray.
Crane, Mrs. E. S.
Crane, James E.
Crane, J. C.
Crane, Mrs. J. C.
Crane, J. M.
Crane, Mrs. J. M.
Crane, Abby C.
Crane, Theo. A.
Crane, Mrs. Theo. A.
Crane, Annie S.
Crane, Mabel C.
Crane, Fannie E.
Crane, Grace L.
Crane, Mrs. Wallace.
Crane, Mrs. Sarah F.
Crane, J. Irving.
Crane, Ada M.
Crane, Mrs. Chas. E.
Crane, Edward B.
Crane, Robert E.
Crane, Walter Muir.
Cromwell, J. H.
Culin, Mrs. C. G.
- Davison, Mrs. Samuel.
Day, Chas. H.
Day, Mrs. Chas. H.
Deckhut, Caroline.
Deckhut, Elizabeth.
Deckhut, Kate.
Deckhut, Annie.
Denman, John C.
Denman, Mrs. John C.

Derby, John L.	Hall, Philip W.
Derby, Mrs. John L.	Hall, Mrs. P. W.
Derby, J. L., Jr.	Halsey, Herbert W.
Derby, Jacob B.	Halsey, L. H.
Dohrman, Mrs. J. K.	Hann, George A.*
Du Mont, Peter.	Hann, Mrs. George A.*
Du Mont, Mrs. Peter.	Hart, Mrs. E. W.
Du Mont, Mrs. H. K.	Hart, Alfred V.
Duncombe, Frank E.	Hart, Mrs. A. V.
Duncombe, Mrs. Frank E.	Hart, Joseph T.
Dunham, Emeline.	Hazen, Edw. W.
	Hazen, Mrs. Edw. W.
Ely, George G.	Hedenberg, Mrs. George.
Ely, Mrs. G. G.	Hegeman, Mrs. Harry.
Ely, Augustus G.	Herron, Mrs. R. B.
Everett, David A.	Herron, Annie E.
Everett, Mrs. David A.	Herron, Essie.
Everett, Helen Esther.	Heston, Mrs. E. E.
Everett, Edward.	Higbie, Mrs. Wm.
Everett, Mrs. Edward.	Higbie, Mary L.
	Hillier, Isaac V. S.
Fiske, Harvey N.	Hillier, Mrs. Carrie.
Fontaine, Mrs. H. T.	Hodgson, Mrs. W. C.
Foster, N. G.	Hopkins, A. C.
Foster, N. R.	Hunt, J. C.
Foster, Mrs. N. R.	Hunt, Mrs. J. C.
Foster, Mary E.	Hyne, Mrs. E. B.
Fox, George F.	
Fretz, Mrs. C. A.	Irving, J. N.
Garthwait, Martha E.	Irving, Mrs. J. N.
Graham, Robt. W.	Irving, David D.
Gray, Elizabeth.	Irving, Mrs. D. D.
Gray, Wm. N.	Isenmann, Annie.
Gray, Augustus T.	Isenmann, Maggie.
Gray, William N., Jr.	
Gray, W. L.	Jackson, Ella L.
Greene, Mrs. G. F.	Jeamby, Mrs. P.

* Garwood Chapel.

Johnson, E. A.	Miller, Mrs. J. K.
Johnson, Mrs. E. A.	Miller, Jas. C.
Josephs, Emily J.	Miller, Mrs. J. C.
	Miller, Jas. D.
Kane, Mrs. John D.	Miller, Elizabeth.
Kauffman, Mrs. George.	Miller, Margaretta.
Klase, Mrs. Susan E.	Miller, Mary E.
Krausè, George H.	Miller, Libbie L.
Krausè, Mrs. George H.	Miller, Jephtha E.
Krausè, Grace M.	Miller, Mrs. Charles S.
Krausè, Florence P.	Montgomery, Mrs. A.
	Moore, Jas. G.
Lakey, Chas. D.	Moore, Mrs. James G.
Lanning, Christina.	Moore, Elmer L.
Lent, David B.*	Moore, Mrs. E. L.
Littell, George W.	Moore, Mabel O.
Littell, Mrs. George W.	Moore, Frederick Jas.
Littell, Nellie L.	Moore, Elizabeth Cook.
Littell, Mary E.	Moore, Ethel May.
Littell, Clara.	Myers, George.
Lutton, John.	Myers, Mrs. George.
Lutton, Mrs. John.	McDanolds, Miss Ella.
	MacConnell, J. K.
Madden, H. G.	MacConnell, C. W.
Madden, Mrs. H. G.	MacConnell, Mrs. C. W.
Marien, John.	MacConnell, Gertrude J.
Marien, Mrs. John.	
Marsh, Wm. G.	Naylor, L. P.
Marsh, Mrs. Wm. G.	Naylor, Mrs. L. P.
Martin, Hugh.	Neipp, Rosa.
Martin, Mrs. Hugh.	Newman, Mrs. George.
Martin, Mrs. Fred.	
Mathey, Mrs. L. H.	Osborne, Mrs. D. K.
Metcalf, George R.	
Metcalf, Mrs. G. R.	Pargiter, Alexander.
Miller, Alonzo W.	Park, Noel R.
Miller, J. K.	Park, Fred W.

*Garwood Chapel.

Park, Mrs. Fred W.	Sackett, Eliza D.
Park, Helen R.	Sanford, J. Halsey.
Park, J. Caldwell.	Sanford, Mrs. J. H.
Parks, Sadie.	Sargent, Walter F.*
Parks, Wm. N.	Schwegler, Mrs. Alice V.
Peniston, Mrs. J. F.	Scott, Ellen.
Phillips, Mrs. Henry.	Severns, Mrs. Frank.
Pierson, Mrs. Mary.	Shaw, Wesley A.
Pierson, Ethel May.*	Shaw, Mrs. Wesley A.
Plummer, Elizabeth C.	Smith, Mrs. W. B.
Plummer, Florence H.	Smith, Mabel.
Potter, John A.	Smock, Daniel P.
Power, Mrs. E. B.	Smock, Mrs. D. P.
Purcell, Joseph.	Smock, Mabel J.
Purcell, Mrs. Jos.	Stewart, Helena.
	Stickle, Susie.
Rankin, Mrs. J. C. W.	Sulzer, Mrs. Chas. F.
Reed, Mrs. Dora A. W.	Sutton, Edwin J.
Reeder, Wm. W.*	
Reeder, Mrs. Wm. W.*	Taylor, C. J.
Richmond, Maggie.	Taylor, Mrs. C. J.
Rindell, Robert.	Taylor, Miss M.
Rindell, Mrs. Robert.	Taylor, Lenita.
Robertson, J. S.	Teller, George G.
Robertson, Mrs. J. S.	Teller, Mrs. G. G.
Robertson, Miss Mary.	Teller, Ida B.
Robinson, Mrs. R. B.	Teller, Edna P.
Robinson, Miss E. M.	Teuber, Annie G.
Robinson, Miss Eva.	Thomas, Wendell M.
Robinson, Mrs. W. R.	Thomas, Mrs. W. M.
Rosencrantz, Mrs. Marion.	Thornton, Mrs. H. C.
Rosencrantz, J. J.	Towl, Burr A.
Rosencrantz, Mrs. J. J.	Towl, Mrs. Burr A.
Rosencrantz, Willard C.	Townley, N. M.
Rosencrantz, Waldo B.	Townley, Mrs. N. M.
Rosencrantz, Mrs. Waldo B.	Travis, J. M.
Rosencrantz, J. Sabine.	Travis, Mrs. J. M.

* Garwood Chapel.

Truax, R. M.	Watson, George A.
Tusch, Mrs. Albert.	Watson, Mrs. George.
Tusch, Albert, Jr.	Watson, Lottie.
Tusch, Wilbur.	Watson, Jeanie.
	Westergaard, Christian.
Valentine, F. H.	Westergaard, Mrs. Chris.
Valentine, Mrs. F. H.	Westergaard, Mary.
Van Saun, P. D.	Westergaard, Annie M.
Van Saun, Mrs. P. D.	Winans, Mrs. Annie C.
Van Saun, Henry R.	Winckler, Mrs. F. C. W.
Van Saun, Mrs. H. R.	Winckler, Marguerite Elise.
Vigelius, Mrs. Wm.	Winkie, Mrs. Chas.
Voorhees, Judson.	Winne, S. W.
Voorhees, Mrs. Judson.	Wood, Mrs. W. D.
Voorhees, Harry.	Wood, Fred W.
Voorhis, Mrs. C. G.	Wood, Ethel L.
Voorhis, E. Louise.	Woodhull, Mrs. Sarah D.
Voorhis, Alice.	Woodruff, Mrs. P. O.
Vreeland, Minnie M.	Woodruff, Fred E.
Vreeland, Emily M.	Woodruff, Mrs. Fred E.
Vreeland, Mrs. Maggie B.	Woodruff, Marian B.
	Wray, E. M.
Wagner, Minnie E.	Wray, Mrs. E. M.
Watson, Mrs. Grace.	Wrenn, Mrs. T. A.

APPENDIX V.

THE TWENTIETH CENTURY PRESBYTERIAN CHURCH.

(Address of Rev. W. H. Roberts, D. D., LL. D., at Jubilee Service, Cranford, June 12, 1901. Revised by the speaker.)

It gives me great pleasure to be present on this historic occasion, and to tender to your efficient and talented pastor, and to you as a congregation, hearty congratulations. As Mr. Greene suggested in his introductory remarks, I have most pleasant and happy memories in connection with this Church, in which I was privileged to serve for four years at the opening of my ministerial career. Your continued prosperity has been a source of joy to me, and I have remembered you always in my prayers. Wishing you yet greater prosperity in the future than in the past, I invite you to consideration of the subject which has been assigned me for an address, viz.: "The Twentieth Century Presbyterian Church."

In dealing with this subject, it is well to recall some of the characteristics of our Church which have been features of its life during its entire existence.

(1) This Church of ours sprang into being on American soil, and has been from its first establish-

ment a Church independent of all Churches in foreign lands. American in its origin, it has always been in full sympathy and complete adjustment with American ideas and the development of the American nation.

(2) Our Church, further, was historically the first of American republics. Its General Presbytery antedated by three-quarters of a century the Continental Congress. It represented, for that period of time before American independence, all the ideas in which as a nation we believe and which make us to differ from other nations. The oldest of American republics, it contributed more than any other ecclesiastical institution during the seventeenth and eighteenth centuries to the forces which brought about American independence.

(3) It has been from the first a Church maintaining the right of all citizens to education. Harvard, Yale, and Princeton Universities were founded by men who believed in the Westminster Confession. If they were not all Presbyterians, the early Fathers of this Republic were all Calvinists, and in the United States, as in other lands, Calvinism and popular education have gone forward hand in hand.

(4) Our Church has been faithful to its convictions as to truth. It has magnified the Word of God above all other sources of truth, as the only infallible rule of faith and conduct. It has clung tenaciously to the Bible as its supreme Creed, and has resolutely maintained what is called the Calvinistic system as being the Biblical system of truth.

(5) While strenuous in its maintenance of what it believes to be truth, our Church has been thoroughly evangelical in its spirit and conduct. The first Presbytery at its first recorded meetings took steps to send home missionaries to what were regarded as the spiritually destitute places of the country; and among these was the very region in which this church is now located. Its Home Missions are to-day found in every State and Territory of our own land, and its Foreign Missions in fifteen different countries. As General Benjamin Harrison has said, "Though it has made no boast nor shout, it has yet been an aggressive Church; it has been a missionary Church from the beginning."

(6) It has been a Church cherishing a true catholicity. No Church exists which can rightly claim as exclusive property the name catholic or universal, but every Church ought to evince the possession of a catholic spirit. This spirit is a marked feature of the American Presbyterian Church. In the Confession of Faith these words appear: "It is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest." Presbyterianism has been synonymous with that true catholicity which cheerfully accords to others, whatever opinions they may cherish, their full rights of conscience.

It is fitting next to note the blessing of God upon our Church since its first establishment. It is sometimes said that the Presbyterian system of

doctrine cannot be preached, and that our Church lacks certain popular features. Neither of these allegations is true—both are disproved by the facts. God has blessed our Church during the two centuries of its existence equally with, and some think above, any other Christian denomination in the country. As you well know, during the nineteenth century our communicants increased from 20,000 to 1,000,000; and more than 2,200,000 persons were received into our congregations on confession of faith in the course of the one hundred years from 1801 to 1900. In the great missionary advances of the century, both on the home and foreign fields, our Church has been in the van, and has been so prospered of God that there are twice as many communicants in our Foreign Mission churches to-day as there were in the whole United States in 1801. Other facts which might be dwelt upon there is not time to state, but the history of our Church during two centuries emphasizes the fact that for the work of Christ in the world, America has been but another name for opportunity. Further, the Divine favor accorded in the past is a sure foundation of hope for, and new endeavor in, the future.

We now turn our thoughts toward the century in which we live. What of the Twentieth Century Presbyterian Church? The Twentieth Century Presbyterian Church will not differ in any essential matters from the American church of the nineteenth, or eighteenth, or seventeenth centuries.

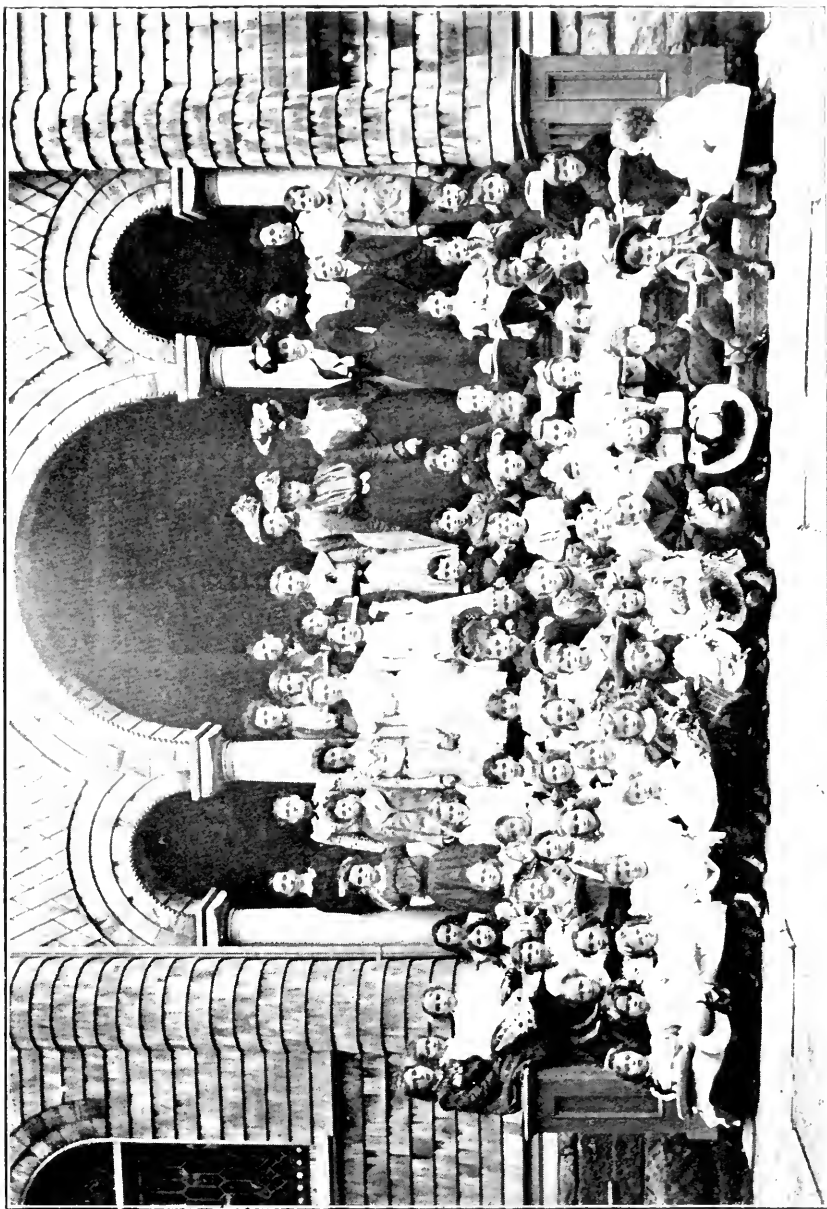
The proverb "In to-day walks to-morrow," is forever true, and is simply the recognition of the operation of the law of heredity in the sphere of grace, as well as that of nature. Our Presbyterian Church will be as fully in sympathy in this century with the developments of American political, social, and religious life, as in any one of the past three centuries. It will continue to be one of the controlling forces in the mental and moral growth of the Republic. Its interest in popular education and other national institutions will grow more intense as the necessity therefor becomes the more clear in God's Providence. It will maintain as resolutely, in coming years as in the past, the supremacy of the Word of God over human thought and human life. Not man, but God, it will rightly insist, is competent to determine what is right and wrong, either in faith or practice. The evangelistic spirit which has characterized it in the past, will be yet more manifest in the future. Our home missionaries have been already for more than a year at work in the recently acquired territories. And the stations in China, made doubly sacred by the blood of martyrs, are already occupied or shortly will be occupied, by devoted servants of our Lord Jesus Christ. Conscious of the blessings which God has bestowed upon it, our Church is now engaged in a successful endeavor to make preparation for a more prosperous future, by paying off the debts of local churches, by making needed improvements in all the congregations, by

endowing its educational and charitable institutions, and, above all, by a systematic plan of evangelistic work, with a view to full obedience within this land to the Saviour's command to preach His Gospel to every creature. While attending earnestly to its own work for the Master, it will continue further to cherish the broadest sympathies toward all other bodies of Christians: denying the Christianity or the churchliness of no denomination, but working resolutely side by side with all who bear the name of Jesus, in this and in other lands, for the salvation of a lost world.

Talking the other day with a friend, who is not a Presbyterian, he remarked that our "Church was at once the narrowest and the broadest of the Christian denominations." There is much significance in the statement. It is narrow, but only as the Word of God is narrow. It insists and rightly so, that there is a broad way which leads to ruin, and a narrow way which leads to life eternal. It is unqualified in its declaration that for adults faith in the Lord Jesus Christ is the irrevocable condition of salvation. It is narrow in its declarations of Scripture truth, as some weak men count narrowness, because truth is always intolerant of falsehood. It is narrow, in short, because it is honest, and intelligent, and obedient to God.

But it is also broad; broad in its sympathies, broad in its view of the possibilities of salvation for a lost world, broad in its insistence that the will of that God, who is at once a Sovereign and a Father,

is the dominant factor in the destiny of man; broad in including within the certainties of salvation all infants dying in infancy, and other persons incapable of faith; broad in its proclamation of the Gospel to every creature; broad in its recognition of all Christians as brethren in Christ, and of all men as possible sharers in the joys and glories of the life everlasting. Narrow is our Church because it is true to the law of God, and broad because it is in full sympathy with the love of God. This narrowness and this breadth are certain to characterize our Church in the Twentieth Century as in past centuries, and both will make it increasingly a power for the moral welfare of this nation, for the salvation of souls, for the inbringing of Christ's Kingdom throughout the world, and for the ushering in of that glorious time, when all enemies, even death, shall have been conquered, and when our Lord Jesus Christ shall reign as the blessed and only potentate over a glorified humanity and a redeemed universe.



PRIMARY CLASS OF SUNDAY SCHOOL, JUNE, 1901

APPENDIX VI.

THE SUBURBAN CHURCH.

(Address of Rev. J. F. Riggs, D. D., at Jubilee Service, Cranford, June 12, 1901. Revised by the speaker.)

IN a human body the bony system, the muscular system, and the nervous, respiratory, and vascular systems together, make up one highly complex organism. So, in a church, there is the family idea of mutual aid, encouragement, and counsel; the financial idea of meeting all obligations honestly out of a common treasury; the ecclesiastical idea of relationship to other churches; and the spiritual idea of soul life, of edification, or relation to God and to His revealed truth. Hence a church, like a body, is a very sensitive and highly complex organism.

The problem of church polity is—How far can we carry out this theory, and by what methods? The term "Church" is employed in various ways, as when we speak of the "Church of England" or of the M. E. and P. E. Churches. But it may also be used as a convenient term to designate the local body of believers who worship together under one roof, the congregation. In such a community the theory is accepted of "the greatest good for the greatest number." This is easily stated; but who

shall define the limits in any direction. How large ought a church to be in order to secure the best results? When the advantages and disadvantages of extreme types are compared, it seems fair to say that a vigorous suburban church in the vicinity of a great metropolis will be found better adapted to secure good results than any other sort. Look at the huge overgrown churches in a center of population, and at the feeble church of a hamlet remote from the city, and compare the practical life of each.

A remarkable community exists in the neighborhood of New York. Within a radius of thirty miles there is a vast population, so distributed in space and yet so provided with means for transportation that a near approach to the ideal of church life is possible. In that region the churches are so organized and controlled that they share to a remarkable extent in both the advantages of the city and of the country. A distinct type of congregational life is here developed, free from some of the peculiar difficulties that beset the extreme forms. It is possible to maintain a high standard in many particulars, and yet to be free from the peculiar burdens that are inherent in other conditions. This becomes possible through a singular blending of the characteristics of city and of country life. No one would deny that a very large church in a great commercial metropolis has certain advantages, *e. g.*, in its strong financial condition. But does not such a church pay dear for its vigor in the

sacrifice of some other blessings? Is not the family notion of a mutual relation among the members almost extinct? For example, in that great mass-meeting in London, associated with the name of Mr. Spurgeon, the family idea of a church, as we see it in village life, is absolutely impossible. In many of our large city churches there is no pretense of any real acquaintance, or mutual interest. On the other hand, in the very small churches such as abound in agricultural districts, the family ideal can be maintained, for each individual member knows all the rest. But such a church is usually weak in its treasury, and is at a sad disadvantage in many other ways.

In a place like Cranford the most favorable conditions are realized. The congregation is large enough to meet its business obligations easily, and yet not so large as to forfeit the central idea of church life. Mutual acquaintance is possible, and the organization of church work,—the making up of different boards, the election of officers,—is such as to give a definite duty to quite a large number of persons. Thus a relatively large percentage of the members may be identified with the handling of affairs, and so the church is strong in the affections of many individuals. Other things being equal, it is desirable to assign to every man some duty in direct connection with the framework of the congregation. In a vast assembly of a thousand members or more, any such scheme is simply out of the question.

Our American churches are for the most part organized on the principle of having but a single ordained man in connection with each. If this rule is to hold good, then it must follow that the circle of people attached to each should be small. For no single pastor can possibly do all that is required in a large society, and do the minute work as well. Pastoral visitation in the old sense is practically given up in many of our city parishes, simply because it has become impossible with the advance of other demands.

Statistics show that there is a very high standard of physical well-being in this suburban community; and we are not surprised to find that the same law prevails in the ecclesiastical world. Given a happy combination of traits, a union of city vigor and country freedom, and surely we ought to have a delightful form of experience. History justifies the expectations and the instincts of those who set in motion this train of causes. It is impossible for such a body of people, with their constant coming and going, to get out of sympathy with the active movements of the world. And it is equally impossible for them to lose the consciousness which comes to their inmost being through contact with nature, in her purity and beauty—her grass, trees, and warm summer wind.

It is fair to ask the question, squarely and honestly, What do we gain by proximity to a great commercial center? Is there any clear, definable advantage in it? Yes. We are in daily conscious

touch with the throbbing, warm heart of collective humanity, and the keen, intellectual life. We gain breadth, generosity, large views, energy of administration, and promptness to take advantage of new conditions.

Again, What do we gain from an actual residence in the country? We gain a quiet, restful, conservative spirit. There is the very important matter of physical welfare, in which the advantage of the country is instantly apparent to all. Especially is it a blessing for children to have the green fields and the blue sky, as over against the interminable brick and stone of a metropolitan residence.

In considering such questions it should be borne in mind that the old conditions of life have passed away forever. The great increase in population and wealth has introduced a new order of affairs. Time was when a first-class New York City man of business resided with his family in apartments over his own store, and at noon he went upstairs to dinner. His apprentices lodged and boarded with their employer, and the "commutation ticket" was unknown. But that day has passed away like a dream. The population is so enormously increased that both employer and employees must travel to distant points for their lodgings; and the influx of commuters into the city in the morning is something to make the world stare. The roar of traffic is tenfold increased, and the demands of trade are imperious, so that the motto is "Sink or

swim." Under such conditions it is a rest to body and mind, to soul and temper, for a man to escape from the whirlpool and be a dweller in the rural regions, at least for certain hours out of the twenty-four. And remembering the natural infirmities of human character, we may regard it as an advantage also from the point of view of social relations. It is better that personal residence should be entirely distinct from all matters of business rivalries. It is pleasanter for a gentleman who is in the hurly-burly of sharp city competition, that he should not occupy a pew at church next to that filled by his commercial enemy.

In the comparative newness of these suburban towns there is also a remarkable freedom from the traditional jealousies that are so often the plague of older centers. Family quarrels sadly disfigure the records of some hamlets, and the obligation to carry on the feud is handed down from generation to generation. From all such follies the small town is free when it draws its business life and inspiration from a first-class city. This is largely due to the rapid change going on at such points. Men are coming and going, so that there is hardly time enough to develop any serious bitterness between families. A long residence in the same locality is very likely to beget a narrow spirit, when there is no antidote. But the nearness of a powerful commercial metropolis is just such an antidote, and the characteristic dangers of a rural life at a wide remove from activity cease to imperil the moral nature,

when there is communication of the sort to which we have referred. In a healthy suburban church, not only men do not quarrel, but they form active and pleasant friendships, they become acquainted in and through the church, and the life, both social and ecclesiastical, is a delightful and a natural one.

Is there any serious counterbalancing evil, which tends to cancel the advantages suggested? Not if the circumstances are fairly considered. It is sometimes argued that the suburban type of character is selfish, narrow, and unsocial. It may be true that the typical resident of such a village is not so much inclined to go abroad in the evenings as his city cousin, but we must remember the circumstances that make it more difficult for him to do so. And the charge of stinginess is completely set aside when we recognize the contrasts, in numbers and in many particulars. It may very well be that the city church gives larger sums in charity; but bear in mind that the city church is from four to ten times as large in its membership. It turns out in many cases where a city congregation is held up to us as a type, that the said congregation has fifteen hundred or eighteen hundred members. Therefore, to make a fair comparison, we ought to take six or eight ordinary suburban churches over against the one, as the basis of comparison. If this were done it would quickly appear that there is not much difference, after all. But the long journey to and fro in the morning and at night does tell in one way. It is not helpful to the prayer meet-

ing, the Bible class, the normal class, and the social or fraternal visit. In regard to these matters we must be on our guard, and not allow the demands of business to cut us off entirely from the various means of culture provided in our churches.

God has been very gracious to us in this country in providing the material basis for our prosperity, and in opening up before us the moral and spiritual opportunities afforded by these conditions in towns and villages that cluster about the great cities. May He always keep our American life pure and clean; and when we study the actual present facts, when we look at the churches both as to number and quality, we feel as the great Apostle did when the brethren met him at Appii Forum. "Whom when Paul saw, he thanked God and took courage."

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